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TSÉKO' HOOLYÉEGI NEENI BAA NA'ASDEE'

Ya'iishjaashchili wolyéego ndízidígíí naakigóo yootkátedáqá hahóoyá, neeni baa ni'dool-dah ha'nígo naghái Tó Naneesdizí nahós'a'gi Tséko' hoolyé 'ákwii. Diné 'akaf bísttee'ii danilíinii, 'índa Kiis'áanii, Góóhníinii da 'akaf bísttee'ii danilíinii béégashii dóó 'íí' bá yah 'ee'nilgo daane'é yaa naakaigo tági 'íí' 'íí'á. Díí neeni yíi'a'ígíí t'áá 'íiyisíí diné 'á' yaa 'á'ah silíí'. T'áá 'altso nizhónígo dabiínáát. 'Ahee danízáádéé' diné 'á'ah silíí'. T'iists'óóz Ní-deeshgizh hoolyéédéé' da 'akaf bísttee'ii da ndahaaskai. 'Índa Bidáá' Ha'azt'i' hoolyééji Hajáád Yóó' 'Ííkézi hoolyéédóo da Góóhníinii 'akaf bísttee'ii 'atah neeni yaa naaskai.



Díí kwii bikáá' dah jizjigo be'elyaaígíí tsinaa'eeł táłt'ááh ndaakahígíí 'át'é. 'Azhá 'áłts'íisí ndi doo deeghání góyaa táłt'ááh nádaáh jini. Táłt'áahdi 'adahoot'éhígíí da naal-tsoos yikáá' ndeinil. 'Áádéé' hááhadaahgo dó' ni' bikáá'góó ndzit'i jini. Díí shjį kót'éego bėnínáá'deet'áanii 'át'é.

Tsékooh léi' bidáa'gi nizhónígo béégashii bighan 'ályaa léi'gi béégashii ndaasgeed. Bi-líí' ndeiltihii da 'íí' 'ahéé deidii'niłgo yaa naaskai. Tsékooh góyaa 'éi t'ée'go 'álíil yee da' alzhishii danéel'íí'. 'Áádóo t'áadoo le'é neeni danilíinii baa na'asdee'. Nílaáh t'óó'jį baa nináda'aldahii t'áá bíghahdi 'át'éego baa na'asdee'.

Jó díí k'ad baa na'asdee'ígíí bee baa ntsá-hákeesgo diné Naabeehó wolyéii kódaat'é t'áadoo le'é ndanít'á ndahalínii niidoo'áatgo t'áá yíneel'áq lá, kót'éego bee baa ntsáhákees. Diné 'á' Tsosie H. Brown t'áá 'íiyisíí yinaayáago 'á' yidzaii 'át'é díí neeni yíi'a'ígíí. Bə'ashii-ké yaa tiih yiyí'eezhgo béégashii bighan nideiz'á. 'Aadóo béégashii, 'íí' da 'á'ah 'ada-yiilaago 'éi ndaasgeed. 'Aadóo neeni danilíinii t'áá 'altso t'áá bí 'á'kéé' neisnilgo nizhónígo nihoníyá.

Díí k'ad kót'éego Naabeehó danilíinii t'éiyá yindaalnishgo 'á' dayiilaa. Doo Bilagáana yiyí'a'ii 'át'é da. 'Índa binda'azhnishii ndi Bilagáana t'áá'á'í ndi doo 'á' 'atah yinaash-nish da. Bikági yishtłizhii ha'níinii t'éiyá yinidaashnish. Bilagáana 'á' ndahaaskai ndi 'éi t'óó dabiínáát. 'Índa Naabeehó bisiláago yah 'ada'iiníłtłi danilínígíí nizhónígo t'áá bí ni'ih'nilgo nizhónígo yaa naaskai. Nizhónígo

diné hasht'e dít'éego nihoníyá. Jó 'akon, 'éi ndi t'áá bí binaanish ndaat'i'gi doo bił 'á'k'eh dahólóógóo nizhónígo binaanish 'á' dayoolíł. Binahjį' nizhónígo ha'át'íi da doo 'adaaniinii 'ádingo nihoníyá. 'Éi baa 'ahééh 'íł' 'á'ldó.

Naabeehó binant'a'í béesh baqah dah naaz-nilí ha'nínígíí binant'a'í 'aláqjį' dah sidáhígíí bíináát. 'Áádóo Naabeehó binant'a'í náhás-t'éi sinil ha'nínígíí dó' díkwíí shjį dabiínáát. Sam Gorman, Roger Davis, Arthur Lee, Amos Singer, Shóodii Biye' 'índa James Bicenti da dabiínáát. Jó 'éi náhást'éi sinil ha'nínígíí 'atah danilí. 'Índa béesh baqah dah naaz'ání danilíinii díkwíí shjį niheeskai 'áadi. Niheeskaii t'áá díkwíí dabiízhí. Jó 'éi Frank Goldtooth, Tom Lincoln 'índa Hastiin Tségiizhí Yázhí Biye' da 'á' daolyé, 'éi ndahaaskai. 'á' shjį 'á'ldó' ndahaaskai ndi doo t'áá 'altso dayééji' da kwii. 'Aadóo kojį' hastóí hóteelgo ts'ídá t'áá 'íiyisíí bėédaho'díłzinii 'á' niheeskai. Jó 'éi Scott Preston, Lee Bradley, Chic Sandoval 'índa Tséyi'nii Sání da 'á' daolyé, 'áádóo kojį' díkwíí shjį hastóí dabiínáát.

Sam Ahkeah dó' t'áadoo le'égóo diné yíł ch'idahaz'á béesh bii'jį' yadaati'ígíí biyi'jį'. Díí yáti'ígíí díkwíí shjį bee bá hool'a'go nizhónígo diné yich'jį' haadzíí. James Bicenti wolyé diné naghái Tó Haach'jį' hoolyéédéé' di-

né binant'a'í niljįgo 'éi dó' t'áadoo le'égóo diné yíł ch'idahaz'á. Béeso ha'a'ahdéé' nihi-ch'jį' ch'ideet'á ha'nínéé da baa ndahazne'. Scott Preston dó' t'áá díkwíí shjį saad dah yizhja'. Díí k'ad kót'éego neeni 'á' yidzaa-ígíí diné yaa tiih yíjée'go 'á' dayiilaagíí ts'ídá t'áá 'ákót'éego 'á' jįłjįgo hodine'é bá dahojí-'aah laanaa nígo dó' saad díkwíí shjį 'á'kéé' 'ayínił. Díí k'ad 'á' 'í'ldjįgo, baa 'adlággo na'adzilgo t'áá bee 'á' hooníłgíí hazhó'ó baa ntsidaahkees, 'éi bee náásgóo honít'i' nígo haadzíí' 'á'ldó.

'Adahwiis'áágóo diné bitahgóo, 'índa Kiis-áanii bitahgóo da, 'índa Góóhníinii bitahjį da díí zhíní neeni baa nda'diildee'ígíí dó' 'á' baa dahóóne'. Ndahidoohkah dahanígo bee hada'iisdzíí. Díí kwii Tséko' hoolyéegi neeni yíi'a'ígíí dó' kónááhoot'éhé t'áá baa nináá'-dooldah daaní dóó nohł'igo nihaa 'á'ah náa-doohdleeł daaní. Bilagáana da. Doo t'áadoo biniiyéhégóo nihidoohkah da. Ts'ídá nizhónígo náadanihidoo'náát daaní.

THE COAL MINE CANYON RODEO

The third annual All Indian Rodeo at Coal Mine Canyon, near Tuba City, Arizona, came to a close on the afternoon of June 4, and an estimated 3500 Navajos, Hopis and Supais began wondering their way back home. Spectators and participants had come from as far away as Crown Point, New Mexico.

The arena was level and well chosen, within easy walking distance of beautiful Coal Mine Canyon where a natural amphitheater served the needs of the evening programs.

Rodeo events, parades, Hopi dances and other featured entertainment went off with scarcely a hitch, providing a continuity of action that one rarely finds outside of commercialized "ceremonials," planned and carried out by a professional staff.

The Coal Mine Canyon Rodeo was a tribute to the ability of the Navajo people to cooperate closely and successfully, without remuneration, to carry out a highly complex project. Under the leadership of Tsosie H. Brown, a willing and able staff built the corrals, manned the chutes, handled the stock and took care of myriad other details with perfect coordination.

Very few white visitors were present, and there were none in an official capacity. This fact perhaps accentuates the ability of the Navajo police to maintain law and order without supervision. They were present in sufficient force; they were vigilant and efficient. As a result the three day rodeo was not marred by drunkenness, brawling or disorder of any kind. The Navajo people can well be proud of their fellow tribesmen who policed this pow-wow.

Among the Tribal dignitaries who visited the rodeo were Sam Ahkeah, Chairman of the Tribal Council; Zhealy Tso, Vice Chairman of the Council; Roger Davis, Sam Gorman, Arthur Lee, Amos Singer, Shorty Begay and James Becenti, members of the Tribal Council and Advisory Committee; and Frank Goldtooth, Tom Lincoln, Tsegizhi Begay and other members of the Navajo Tribal Council, as well as such well known headmen as Scott Preston, Tseyini Sani, Lee Bradley, and Albert "Chic" Sandoval.

During the evening program on Saturday, Sam Ahkeah spoke to the audience, outlining current Navajo problems, Council actions and plans for the coming ten years under the newly passed Navajo-Hopi Rehabilitation Act. Jimmie Becenti, member of the Tribal Council and Advisory Committee, spoke on roads as a member of the Advisory Committee's subcommittee on roads. Scott Preston, headman and former Council Member from Tuba City, Arizona

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TÓDINÉESHZHEE'DI 'ÁLAH' 'AZLI'GO BEE HADA'IISDZII'II

Díí kwii hada'iisdzii'go naaltsoos bik'i nii-nilígíí May wolyéego ndízidígíí 'ashdlá'áadah-góo yootkáatgo Tódinéeshzhee' hoolyéedi Diné 'alah sil'í'go yee hadahaasdzii'ii 'át'é. Bee hada'iisdzii'ii 'agháadi 'ádaat'é ndahalinígíí t'éiyá bik'i nii-nil. Hitiijí'go yah 'ajííjée'go bee hada'iisdzii'ii 'ádaat'é kwii 'aláqjii' sinilígíí.

Eugene Gordy, Gray Mountain, Arizona

Lah íléi Tségháhoodzánídi Diné binant'a'i béesh baqah dah naaz'ání ha'nínígíí yah 'iijeeh ha'níigo 'ákóq biniyé dah diikai. 'Éi 'áadi niikai dóo Tségháhoodzání níwohjií teejin haagéed léi'gi shí' naa'aash ía' kééhat'í, Táchií-nii nil'ígo. 'Íí'áqgo 'áadi baa niikai. 'Íí'haazh ít'éé' léi' ndii'na. Gohwééh daabéezhgo t'áa hodi'ína. 'Áko díí honibqahjii' ndish-t'ííh. T'óo ga' náházhah. Ha'át'íí lá 'át'é nisin. 'Éi bínida'ídiilkid dóo yee nihit 'aho'-niilne.

"Díí k'ad sizáanii nilínígíí baqah dah haz'áqgo daashjii' néeláq'déé' bik'i nahayá. Dinéji hatáál ts'ídá t'áa ndaakai'gi bee ch'ééh 'ábi'-dool'íid. 'Éi 'ákódaadzaa dóo 'éi íléi Nódada'itahgóo bit nishé'áázh. 'Áadi 'azee' baqah 'álya. Nt'éé' 'áadéé' yá'át'éehgo bit nánish-t'áázh. 'Áko k'ad yá'át'ééh. 'Áko t'áa 'íiyisíí 'azee' yá'át'éehii 'át'éé lá nisingo baqah tsidékééz." ní. "Díí Nódá'í be'eze'ígíí t'éédáq' kwii bee shik'i nahayá. 'Ooljée' be'elyaago 'át'é 'ei honibqahgi danót'ínígíí. Nínaafi baqah dah náhoot'aahgo kwii t'éédáq' 'atah bik'inahayá 'atdó. 'Áko 'éi biithéii yiiltsá. 'Áko díí 'azee'ígíí t'áa 'íiyisíí ha'át'íí da bich'í' yit'í. Yákti' 'atdó." nihidíniid.

'Áko ha'át'éego lá yákti' lá nisin. 'Áko la' nihí díí kóji nihahastóí 'azee' deilíléi doo yádaakti' da. Ha'át'éego lá 'éi 'índa yákti' lá nisin. T'áa ga' hazhó'ó t'áa yá'át'éhígi 'át'éego ch'íhoot'á. T'áa k'ad 'azee' ía' haa wójahági 'át'éego.

'Áadóo biiskání Tségháhoodzánígi Béesh baqah dah naaznilí yah 'iijeehgo 'áadi niikai. Nt'éé' díí Nódá'í be'eze' ha'áinígíí baa hwiinít'ííh lá. 'Éi 'ákódaago baa hodeezne'. Níléi kodéé'go Naakaii bitahdégé'go háánií'ii 'át'é hodoo'niid. 'Áadóo kót'éego íléi nihiláahdi Naafání bitah nínií. Dóo 'aadéé' Nódá'í bitahjii. 'Éi t'ah 'at'íidídáq' yida'niiyáq' 'éi 'áají. Yida'niiyáq'go t'áa 'éi t'áa biyó 'ábisdjii. T'áa 'atah honít'óo'go kót'éego na'atseedii 'át'éé lá. Ní'iiłganii 'át'éé lá ha'níigo bee nihit nahazne'. K'ad 'éi nihitah góne' 'íínií' hodoo'niid. Béesh baqah dah si'ání nil'íí léi' bik'i dazhdiilnií. Nagháí diné t'áa 'íiyisíí diné 'íll'ígo hináá ít'éé. Bee da'iiináanii t'áa 'íiyisíí yá'át'éehgo dah yooléé' ít'éé. 'Índa be'esdzáq' yá'át'éehgo hináá ít'éé. Yí'niiyáq'go kodóo ka deeyá. Wónáásdóo tsi'deeyá. Dah nídiilwo' sil'íí. Bits'íini 'ábiilaa. Jó 'akon ní'iiłganii 'át'éé lá hodoo'niid. Díí 'azee' ha'nínígíí dó' daniil'íí. T'óo didzétsoh bisgá nahalin. Naaltsoos dó' bikáa' bida'alyaago

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used the Coal Mine Canyon Rodeo as an example of what the Navajo people can do by working together, and Mr. Preston pleaded for close cooperation and singleness of purpose in the future.

A number of widely scattered rodeos, to be given between now and late fall by Navajos, Hopis or Supais, were announced, and the public was invited. If white people living outside the reservation, or tourists, want to see a real, action-filled, old fashioned rodeo they are urged to attend one of those sponsored by Indians on the reservation. Everyone, white or otherwise, can be assured of a warm welcome. And put a red mark on your calendar right now, to remind you to attend the Coal Mine Canyon Rodeo next year. You will not regret it.

DIBÉ BINAALTSOOS

Sam Ahkeah at Kayenta Meeting, April 4, 1950

Na'aldloosh bibeehaz'áanii ha'nínígíí haa'ishq' 'éi baa ntsídaahkees. Jó ía' t'áa biyó baa tsxííł danohł'íigo 'ádadohni shónéidoot'eefgi. 'Áko 'ákódeinohsinígíí doo shíí naaltsoos tsxííłgo shóiidoot'eefgi t'éiyá biniinaa náas yigáat da. Tsxííłgo naaltsoos shíłák'e nídoonah danohsinígíí jó naakits'áadahdi neeznádiin daats'í hooghan 'éi 'ákódadohní díí k'ad. Dízdiiin dóo ba'aan 'ashdladi neeznádiin hooghan 'éi binaaltsoos 'ádin. 'Áko 'éi shq' 'éi ha'át'éego da'alghat dooleet. Jó 'áatsé bá baa ntsáhákees.

'Áko shííłdąq' 'éi Kéyah Binant'a'í 'éi díí Diné bil'íí 'ádaadinígíí 'áatsé bá baa nánit'íí hodishní. Díí k'ad 'ashdladiindi miil daats'í yilt'é Diné 'éi binaaltsoos 'ádaadin. 'Áko shq' 'éi ha'át'éego 'alghat dooleet dóo ha'át'éego 'abe' yidláq dooleet. Indians Binant'a'í, Kéyah Binant'a'í 'áatsé bá hasht'e jóle' 'áadóo 'índa naaltsoos baa ndeit'íí dooleet. 'Áko íláah-déé' gha'diit'aahii 'ání ts'ídá t'áa bihónéedzq' góne' 'áhodini. 'Éi shíí t'éiyá biniit'azhdookah ní. 'Áko k'ad nihí naaltsoos tsxííłgo náadiistsóos dadohnínígíí shí dó' kónihidishní k'ad. Díí k'ad 'ashdladiindi miilígíí ha'át'íí be'atsj' dooleetgo bá baa ntsídaahkeesgo tsxííłgo naaltsoos náadiistsóos dadohní.

Jó 'áatdishniinii 'éi jó 'áadéé' nihit hahodííłdláadgo 'áají bihólnííh. 'Áko 'áadéé' nihit hahodííłdláadgo 'áko háadi bee nihólnííh, shil'íí 'ádingo shikéyah bikáa' jó deidíniidgo Indians Binant'a'í jó 'ádin láq doo bee shíólnííh da didooniit.

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daniil'íí. 'Áko hosh bíłatahí 'át'éé lá. Jish bee nahaghahígíí dó' daniil'íí.

'Áko 'íidąq' béesh baqah dah naaznilí bee haz'áanii 'ádayiilaa ní. Háadi da Naabeehó bikéyah bikáa'gi díí Nódá'í be'aze' bee nahojíłago biniinaa hodi'dooltsot. 'Awálya táa' ndeezidjii' bąqáhlíł, doodaii' béeso neeznádiin, doodaii' t'áa 'alah há 'ahíidooltsot, kót'éego bee nihoot'áq' ní shináat 'íidąq'.

Díí kóji Diné niidliiniií nihinahagha' daniil'íí la' ts'ídá t'áa béedahóziní nahalingo náas deit'ééh. 'Ídahoot'aahii béedahóziní, 'índa béedahózinígo jish bá 'ádaalne'go yee ch'éhékaáh nahalin. 'Áko 'óolyeenii kót'éego 'ihoot'áq', 'éi kót'éego nihá nahodoolaat da ha'níigo ndabi'diikqah. Kót'éego bééhóziní nahalingo náas deit'éhígíí nihahane' nil'ígo, nihidiyin nilínií nihá niilyáago bee yikahii 'át'é. 'Áají t'áadoo 'éé'íni da zaa'nił nilínií. Háadi da haqah dah hoo'aahgo t'áadoo le'éji hatáál da há bik'í'íłnihgo da 'éi 'át'íí lá ha'niih. T'áa 'aaníigogo 'ákóq bee hak'í nahaghaahgo t'áa 'áko bee yá'át'ééh níjidleeh. Doo bi 'át'íí dago 'atdó' doo 'át'íí da. Jó kwe'é t'éiyá kót'é.

'Áko díí kóji Nódá'í be'aze' bee nahashłá dajinígíí 'éi doo bééhózin da. Hajish doo béedahózin da. 'Índa Dinéji niidliinii doo nihahane' bidadiit'í da. Níléi háadi da, náas yidiiskáq'góo kót'éego bik'iidoohkah, díí 'áají 'azee' jó doo hodoo'niid da. 'Éi baq doo nihit béedahózin da. Shí doo shíł bééhózin da. 'Áko nihíla shahastóí, shizáanii 'azee' 'atah daasánígíí t'áa nihí hazhó'ó baa ntsídaahkees. Bik'e'diniihgaósh dó' 'ádanihidii'nií lá, 'at'ah 'áasjii'łó. T'áa honít'óo' nahalingo 'oogháq'ii 'át'éé lá, jó kót'éego bee nihit dahane'. 'Éidí-ígíí t'áa béedaafniih, kwá'sini t'áa 'ánółtso.

THE UTE MEDICINE — PEYOTE

At one time we went over to Window Rock to a Tribal Council meeting. We got over there, and over near the coal mine my cousin lives. He's a Táchii'nií clansman. We went over to his place that evening. He was asleep, but he got up. Some time was consumed in preparing food. I became interested in something right near the fire. It was something crescent shaped. I wondered what it could be. We asked him about it, and he began telling us.

He said, "My wife has been sick for a long time and we have had a lot of ceremonies for her. All of the Navajo ceremonies failed. Then I took her up to the Ute

country. There she was treated, and when I brought her back she was well. She's well now. So I came to the conclusion that it was really good medicine." he said.

"I had a ceremony here last night with that Ute medicine," he continued. "That thing you see by the fireside is the image of the moon. Your older brother has been repeatedly ill, and he was amongst the patients here last night. We saw what was killing him. You can see these things with this medicine. It tells you, too," he said.

I wondered how it could possibly tell things. The medicines that our medicine men have do not tell things. How can this then talk, I wondered. The account sure sounded good; It sounded like something that a person would want right away.

On the following day we went over to the Council meeting at Window Rock, where we found that this Ute medicine was under discussion. Someone started telling about it, and it developed that it originally came from down in Mexico. Then it bypassed us and got to the Comanches, and thence to the Utes. Those people began eating it a long time ago. And when they began eating it, their population fell off a little bit. It is something that kills people very slowly. We were told that it was something that would slowly dry a person up. And we were told that it was something that had now come to us. They pointed out one of the Tribal Councilmen, whom they said used to live very well. His wife too, lived well. He began eating it and his health failed. Later on he went crazy. He got to the state where he would just run off. It made him lose weight. We saw some of this medicine too. It looks like a dried peach. We saw pictures of it too. It's a cactus bud. We also saw the ceremonial paraphernalia.

At that time the Council passed a law against it, whereby Navajos would be arrested wherever they were found carrying on ceremonies with this Ute medicine. It carries a three month jail sentence, or a hundred dollars fine, or both. That's what was decided in my presence.

We know the background of our own Ngvajo ceremonies. People know who is an apprentice, and everyone knows when their medicine bag is made for them and they start out to practice. People tell how such and such learned it and then they hire him to carry on ceremonies. It's open and above board and is something our own gods gave us. The substances one takes are not harmful. When one is sick he has a diagnosis by hand-trembling, and the proper ceremony is indicated. If the diagnosis is correct he usually recovers. If not, the ceremony won't work.

Nothing is known about a person who says he uses Ute medicine. His background is unknown. And it has no connection with our own Navajo stories. It says nowhere that we are to come across this in the future. Consequently, we know nothing about it. I know nothing about it, so it's up to you people that use it. It's not that we're persecuting you. We are told that it's a slow killer. Remember that, my friends.

Hágoónee' dibé nihá 'ánáhódlééh dayidíiniidgo, nihá lá 'aná-hodeeshdlíit' ni didooniit. 'Áko 'áadi t'óó neeznáá nihitah yidiníit t'áá 'át'é. Kóó nihit di'néehii 'át'é. 'Áko 'akóó da-doohts'a'go 'éi bit'ah dah jilchí'ígíí 'éi náadiiltsoozgo 'éi doo neeznáá nihitah doonihgóó kót'éego nihit dahalne', ndi 'éi t'óó 'ádaani. Ligaiígíí t'éiyá neeznáá nihitah yideeznii' 'akóó 'ákót'éego diists'a'. T'áá 'at'ch'ishjí 'ákót'éego nihitah yidiníit. Ligaiígíí ndadooltssooz ndi t'áá neeznáá nihitah yidiníit. Ní-lááhdéé' 'asdladiindi mílígíí bíchólníh. 'Ach'á bida'niigháqgo nihit hahodíit'ldáadgo. Bit'ah dah jilchíi' ha'nínígíí 'éi t'áá náadiiltsooz ndi t'áá neeznáá nihitah yidiníit. 'Ákót'éego 'át'é.

Jó díí naaltsoos náadiiltsoosgi t'áá 'íiyisíí baa ntsídaahkees. Díí 'ashdladiindi mílígíí nihit hahodíit'ldáadgo ts'ídá bíchólníh nihit tsosts'idi míl daats'í t'áá 'ákódigo naaltsoos dah wot-tsosígíí 'éi doo bíchólníh da 'áadi. Kwe'é doo yá'ashxóó góne' nihit 'iighááh.

'Éi baa bee haz'áanii yígíí t'áá 'altsogóó nináskáa'go, t'ah-góó da'ahótaat nahalin, da'ahigá, 'éidígíí hasht'éé daalyaa dóó 'inda ha'át'éego da nahat'á nináadaalyéego, 'éi sha' 'éi haa yit'é dishní 'ániid béesh baaq dah naaz'ání yah 'aná-náájé'go. Ts'ídá 'ákót'éego t'éiyá yá'at'éehgo háadiikah. K'adígíí baa tsxíit' dasiidlígíí go nílédéé' yéé t'áá 'ákónáaná'-nééh. 'Áko díí t'áá 'altsogóó nabik'í yáti'go 'áko bini' t'ah náas yit'ih. Háa góne'énee' t'áá bihodínóodzaq. 'Éi baa Dinédéé' t'áá nihíká 'ánajahgo kót'éego daanínígíí t'áá 'altso bits'áq' náhádlaah dooleet jó ní. 'Áko 'éi 'ákót'é. Doo t'óó naaltsoos náadidoaltsosígíí t'éiyá náas yigáat da, 'altah'áasjít'óó. 'Áko bit' kééhoht'íinii binaaltsoos 'adinígíí ha'át'éego 'alghat' dooleet 'áko. Háalá níléi ch'il n'isafígíí ts'ídá t'áá nihíghah bee bíchólníh. 'Áko Diné ch'ilígíí bee bíchólníhgo, kéyah dó' bee bíchólníhgo 'áko ha'át'éego 'áko ni nílíí' 'adin bidii'nii dooleet. Háadishq' 'éi beehaz'áanii yígíí bik'ehgo ni nílíí' 'adin dooleet, kéyah doo bee 'ák'idíit'laa da bididii'níit. Jó 'akwe'é 'át'é bee haz'áanii 'adin nahalin jó ní gha'diit'aa-hii. Bee haz'áanii t'áá 'ádingóó Diné dibé bigha dahoh'níit jó ní.

'Áko 'éi bee haz'áanii yígíí díí gha'diit'aa-hii nihá baa tiit' jookaigo jó 'áko 'áájí 'átsé hasht'e nádzaago, t'áadoo bee haz'áanii da'ahigáni, 'inda t'eezh da ninásdziidgo kwe'é 'inda kót'éé dooleet ha'nínígíí jó kót'éego yá'at'éehgo baa ntsés-kees. Bee nahaz'ánígíí t'áá da'ahigáqgo bikáa' t'eezh niná-dasiidziidgo 'éi nihit hááyit'geeh dooleet. Nílaáhdéé' baa na'asdee' yéé t'áá 'ákónáaná'nééh. 'Áko díí k'ad bit'ah dah jilchí'ígíí 'éidí díkwíí shíí shijaa', sin yidoo'áat nahalinígíí 'éi díí naakigo sin yidoo'áat nahalinígíí jó 'éi t'óó bits'áq' deí-níitq'. Díí dibé ch'ihíit'í nihit'niigo nihighayii'níit'ee bee haz'áa-nii, 'éi deíniitq'. 'Índa nílaáhdéé' bee haz'áanii díí k'ad si-láago nihich'í' yiyiit'ánéé díí dó' dayíníitq'. Jó 'áko díí kóó tada'ohnilgo da, t'áá bida'diidlidgo da, 'eii ch'ihíit'í danihijinií ndi naat'áaniishchíin, jó 'áko ndi doo yah 'anihizhdooft'eeet da. Bee yah 'anihizhdooft'eeetii 'adin. 'Azhá naaltsoos nihee yah 'ajíí'ah ndi 'ánihwii'aa-hii 'éi lá 'éi doo nahash'náa da ni jó didooniit. 'Áko nihit hojól'hée'go t'áá 'ádzaa' 'átaago jó t'áá nihí 'áht'í nihit níi dooleet. T'áá ni nílaáhgóó bit' adiit'q'q' nihit'niigo nílaáhgóó soot'híigo, 'éi nílaahdi bee baa nínásóoh't'iidgo t'áá hó dziisxíigo 'ájiní nihit'ni dooleet. 'Índa t'áá hó 'íiznínígíí bik'ehgo ch'izh'níníi nihididooniit. Kó-t'éego 'át'é. 'Áko díí bit'ah dah jilchí'ígíí bibee haz'áanii t'áá naakíhí dayíníitq'. 'Áko 'éi náadadiiltsoós dajinínígíí náadazhdiiltsoozgo kodóó béedadiichíid dayíníitq' yéé. 'Áko t'áá'á'í ch'ihíit'í yah 'anáanihii'níit dooleet. Siláago náay-yiit'ná, 'akon. 'Áko daats'í 'éi danohsin. Jó 'éi bik'ee chani-higháqgo 'akóne' nihá 'aninááh, ni daats'í haada 'ádíit'íit. Ch'ééh 'íiníit'iidgo 'at'dó' t'áá 'áko jó dashidohnígo 'aadéé' nda'oo'hkaq'go doo shíni' yééj' t'áá 'íiyisíí 'adasisooft's'óodiigi 'ádashoohtaa. 'Áko 'áádóó nihá binídiishnish yéé 'éi k'ad nihá dahát'p'.

Nihí dóó lá 'éi haa yit'éego dibé dah dayíníiyéé dooleet danohsin lá. Jó k'ad shí 'éi kodóó 'akónihidishní, 'akon. Jó nílaahdi k'ad t'áá nihá yínishtq' dishní naakigo. T'áá bit'ah dah jilchí'ígíí 'éiyá dashidohnígo t'óó béédichíid dashidohní-go daats'í 'ádashidohní. Bini' yah 'anáanihii'níit t'áá'á'í ch'ihíit'íniigíí dadohníi daats'í. 'Índa naaltsoos t'igaaígíí k'ad t'áá shíí 'ákót'é 'at'dó'. T'áá ch'ihíijéé' ha'ní 'at'dó'. 'Áko ndi

t'áá 'at'ch'ishjí doo yínishtq' da bee haz'áanii yígíí. T'áá 'at'ch'ishjí doo shíit' bééhózin da.

'Áko ndi nílaáhdéé' bee haz'áanii yá'at'éehgo deit'éhii, díí Hwéeldi-déé' nihibee haz'áanii t'áá 'éi t'éiyá bik'ehgo kééhwíit'í, naaltsoos sání yígíí, jó 'éi doo ch'í'ii'níit níi da. Gha'diit'aa-hii t'áá 'ákóní. Diné díí 'at'ná'asdzoh ha'nínígíí dayiisxí, 'áko díí ch'í'ii'níit'ígíí 'áájí bit' hólóó nt'éé. Nílaáhj' 'éi naaltsoos sání bibee haz'áanii jó 'éi 'éi doo ch'í'ii'níit níi da. Díí k'ad kóó Diné dibé bigha dahoh'níit'ígíí jó 'éi doo 'íllí da jó ní. 'Áko nílaahdi Tségháhoodzánídi béesh baaq dah naaz'ání yah 'íijéé'go Indians Binant'a'í hagh'a'diit'aa-hii bit' jini'áazhgo 'akwe'é bínahódeé'kid. 'Áko t'áadoo shich'í' háádzoodzii' da. T'áá 'íiyisíí doo 'asohodoobéezhdi nanihí-díiníit'kid jiniigo dííjígíí t'ahdoo shich'í' háádzídziih da.

'Áko díí t'áá 'altsogóó nabik'íyáti'go náadidoaltsos biniiyé díí bee haz'áanii yígíí, jó háa góne' lá 'adoogáat' lá. T'áá nihí dóó 'at'dó' t'áá hadahiidziigo náadiiltsoozgo 'áko 'at'í náanihiidlaago 'áko t'áadoo biniiyéhégoó cha náanihigháq dooleet. Jó t'áá nihí 'íit'í. 'Áko 'éi baa baa hasti'. Kót'éego dii'niigo ts'ídá yá'at'éehgo t'áá nihá hadoonah. 'Áko díí t'igaaígíí 'éi t'óó bee nihit hólóne'. 'Éi Bilagáana 'éi nihit hool-ne'. 'Éi díí naaltsoos t'igai ha'nínígíí bits'í' yisht'izhii t'áá 'altso bá hadilyaa jini'. 'Áádóó 'éi na'íiyéhígíí bit' hóló jini, t'óó shíí 'aseezígo Tségháhoodzánígi baa hólóne'. 'Áko 'eii hastóí 'eii yiyát'q, na'íiyéhígíí doo daniidzin da dadíiniidgo 'áko kwe'é t'áá nihí t'áá hóló dooleet dadíiniid. Jó 'áko gha'diit'aa-hii bich'í' yil'aadgo 'éi 'ei bit'ah dah jilchí'ígíí 'adayiilaa. Doo nabí'dídzilgóó, doo bígháán naat'oodgóó 'adayiilaa. 'Áko 'éi béesh baaq dah naaz'ání náhást'éi si-nilígíí t'éiyá yee lq' da'ast'í'go t'óó bee hahóoyá. Béesh baaq dah naaznili' 'éi t'áadoo ndayoo'nii' da.

'Áko díí naaltsoos t'igai ha'nínígíí jó 'éi Bilagáana 'éi 'áájí bit' bééhózin sha'shingo 'éi t'óó yee nihit hoolne'. Jó k'asdaq' t'áá 'aheet'é nahalin ndi 'áko díí t'igai ha'nínígíí 'éi díí kéyah choil'ínígíí 'éi t'áá t'ahj'í' yee nihíhótníh, t'áá 'áts'íisigo. 'Índa dibé bikéé' neidáhígíí t'áá 'áts'íisigo t'áá yee nihíhótníh. T'áá nihá has'q. Kojí bit'ah dah jilchíi' ha'nínígíí 'éi kéyah choil'íí ndi doo yee nihíhótníh da. T'áá 'át'é yee 'ádíhótníh. Dibé bikéé' neidáhígíí dó' doo yee nihíhótníh da. Jó 'akwe'é t'éiyá bee 'at'q' 'át'é. 'Áko díí t'áá t'ahj'í' bee hólótníh ha'nínígíí doo shíí bidziilgóó shíí saad si'q'q' ndi nílaahdi bi-k'ehgo 'adeezhnishgo t'áá 'íiyisíí t'ahgo 'át'éego 'át'é. Háalá 'éi 'ei níléi t'áá t'óó bit' adiit'q'q' shí'dí'ni dadohnínígíí, jó doo si'q'q' da 'áájí. T'áá t'ahj'í' bee nihíhótníh. 'Índa díí ch'ilígíí t'áá 'íiyisíí t'óó yik'í' nihidínóot'ché'ígíí dooda, t'áá nihíhótníh. T'áá hazhó'ó 'akwe'é t'éiyá t'óó ts'iidgo baa ntséskees. 'Áádóó nahj'í' shíí 'éi t'áá 'ahidaat'é. T'áá hazhó'ó 'akwe'é t'éiyá 'át'é. Díí k'ad bit'ah dah jilchí'ígíí t'áá 'íiyisíí t'áá doo nihá has'ánígi da, 'adin. 'Índa t'igaaígíí t'áá 'áts'íisigo t'áá nihá has'q. T'áá naat'ood. T'áá naadlo'. Jó 'akwe'é t'éiyá bee 'at'q' 'át'é.

'Áko ndi béesh baaq dah si'ání daniílinii 'éi 'áájí ndadoolts-óós doo danihididooniit da. 'Índa Naat'áanii t'áá'á'í ha'ní-nígíí 'áájí ndadooltsóós doo nihididooniit da. 'Índa naat'áa-niishchíin, t'áá neilózi da 'áájí ndadooltsóós doo nihididooniit da. 'Índa t'áá háíida díí bee haz'áanii nihit yólta' shíí, bee haz'áanii yee nihit halne' shíí, 'áájí ndadooltsóós doo nihidi-dooniit da. Kolá 'át'é ni, kolá 'át'éego bee haz'q' ni. Kolá 'ó'oolíit'í 'át'é ni nihididooniit. 'Áádóó 'aadéé' nda'idótkidgo t'óó yaa halne' dooleet. 'Áadi 'inda t'áá nihí baa ntsídaah-kees dooleet díí naaltsoos naaki 'ahq'q' sinilígíí. Jó 'éi biniiyé. 'Áko 'aadéé' nihíji baa ntsidasookézígi 'éi naaltsoos bikáa'go díí béesh baaq dah naaz'ání náhást'éi dah naháaztánígíí ní-lááh Tségháhoodzánígi 'éi 'áadi biyaa ninádnóodah. T'áá bich'í' hah'a'níit'go 'éi díí 'áadi Diné kéedahat'ínígíí kódaanií lá ha'niigo 'áadi t'áá 'át'é ndínóol'íit' ts'ídá t'áá 'altsodéé' Diné hadahaadzí'q. 'Áadi 'inda 'éi bik'ehgo díí la' 'áat'eiit-niigi 'át'é daanígo naaltsoos yee hadeididooniit díí náhást'éi dah naháaztánígíí. 'Áadi hadeidiilaago jó k'ad t'áá yá'at'ééh, k'ad shíí béesh baaq dah naaz'ání t'áá 'át'é yah 'íijéé'go bich'í' ndooltsos dadíiniidgo 'éi t'áá 'ákódeidooniit. Díí bee haz'áanii yígíí kót'éego baa nidasíit'íid nílaáhdéé' Diné 'ádaa-nínígíí bik'ehgo háadadiiyaii 'át'é dadidooniit. 'Áko 'éi béesh baaq dah naaz'ání deinéet'í'go lq'q' jó t'áá bíchónéedzq, t'óó shíí bee ndidiiyah. T'óó bee lq' da'diidleet daanígo yee ndii-jéé'go t'áá 'áko ha'a'ahgóó nídoaltsos. 'Áadi kéyah binan-

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t'a'i, 'Indian binant'a'i biyaa niná dooltos. 'Áadi díí haghá'-diit'aahii bił baa ndajit'jigo haashjį dazhdooliit. Dooda dazhdíiniidgo, t'óó nihich'jį nináaltsóós. T'áa la' doo 'aanii da, bínááadanóhtááh, kwe'é la' shí shił kót'é díí saadígíí, 'índa shídóó kót'éego baa ntséskees, jó náádadidoo'niit.

BEE 'ATÍDANIHI'DOOL'IIDII

By Dan Phillips — Oljato, Utah

Kwe'é díí bee hahóóyáádqá' nihinant'a'i doo nihit bééhó-zingóó kééhwiit'jį nt'éé. K'ad 'éi díí ha'a'ahdi Wááshindoondi 'aláqjį' naat'aanii jilínigíí, 'índa hakée' góne' sinilígíí t'áa 'át'é, dóó Tségháhoodzáníjį' 'adiitqadii, 'áádóó wóshdégé' díí k'ad t'áa 'aktso kodi nihinant'a'i béesh baqah dah naaz'ání yá dah sikéii dóó wóshdégé', 'índa béesh baqah dah si'ání t'áa 'aktso dóó hastói táa' naaznili ha'níinii, 'áádóó sánii, 'índa tsítkéí, siih nízini t'áa 'aktso ndeikqahgo díí niha'áni' danilíinii, nihahane' danilíinii hazh'ó bee nihit ndahodiilnih nisingo 'ádishni.

Kodóó díí k'ad dibé bee nihaa na'aldeeh bee nihaa ní'diil-dee' dishinígíí, jó 'aktse t'ízi bee nihaa na'asdee'. 'Aadóó sánii yaa dáacha, 'átchíní yaa dáacha. 'Átchíní bá ndei'nihi yéé nahgóó bicha 'adahididlaadgo kodóó dó' atchíní yázhí yaa cha hayíitne', sánii cha hayíitne'. T'áa 'ákónéehé 'ádazhdíiniid, háálá diné bich'iyá' yéé bighaalyá. Kót'é. 'Ákwíidí kwii doo 'asohodéébéézhgóó kwii siláago ndíniidaa'. Naaltsóos baqah dah t'ich'ígíí doo nohsinii, bi'oh 'iná'ídlééh danihi'di'nínigíí doo bida'ot'íinii, 'aadóó diné bá yádaakti'ii díí t'áa 'ánóltso yah 'adanihi'dii'niit dooleet nihi'doo'niid. T'áa ha'át'éhégo da haahdzi'ii t'áa 'ánóltso 'awáalya dooleet nihi'doo'niid.

'Éi baa ntséskees t'óó. Díí la' níléi tónteel yónaanijí hoot'áa'ii 'át'é. 'Éi 'áájí 'éi t'áa doo zhóq'ígóo diné haadzihgo biniinaa ndaatseed da daha'ni. 'Ákóné' la' deekai. 'Éi la' 'át'é, akon. 'Áájí hoot'áa'ii la' 'át'é, akon. Ha'át'éego la' t'áa hó hach'iyá'ii, ha'át'éego lá t'áa hwe'iina'ii biniinaa kwii nahozhdisha dooleet. Díí la' dizdiin dóó bi'qa tseehí t'áá'á'í dah na'at'a'ígíí k'ad nihá dah siłtsóozígíí biyaagi bíla' 'ashdla'ii hináa shjį be'iina' nilíinii la' biniinaa doo 'atí doolnítgóó bee haz'á, akon. Siih hasinii biniinaa yah 'anihi'dii'niit dooleetgi la' 'ádin. 'Áko lá ha'át'éego lá 'ánihi'di'níí lá? Háádóó lá nahat'á háat'ii 'át'éé lá, akon?

'Áko, jó 'akon, nihinant'a'i hastáq dah naháaztáqáqá' 'éi yá'át'ééh nt'éé, naat'aanii néezgi ta' dah sidáago. Ła'T'iis-ts'óóz Nídeeshgizhgi, ta' Tséhootsooígí, ta' Lók'a'deeshjingi, ta' Tsiiziziigi, 'índa Tó Naneesdizígí. 'Ídádá' la' 'éiyá Naa-t'aanii danilínigíí 'ahinéikahgo yaa ndaat'jigo bee hinii'náa dooleetii yá'át'éehgo bee 'oochíit dooleetii, yá'át'éehgo bee 'iináago tsítkéí, ch'ikéí hooléet dooleetii, 'éi la' nihá yaa ndaat'jigo hoolzhiizh. Dibé yá'át'éeh dooleetgi, béégashii yá'át'ééh dooleetgi yaa ndaat'jigo la' hoolzhiizh 'áádégé'.

'Ákwii John Collier wolyéé léi' nihich'jį ndii'na'. Ch'óosh-dáqáqá' Naabeehó dine'é yá yákti'. "Híhéhí," daniidzjį' akon. "'Eii lá t'áa 'éi ní. 'Eii lá nihinant'a'i dooleet ni," daniidzjį', akon.

Bidah ch'íijéé kwe'é, akon. Kodi Wááshindoondi dah neezdá. Dah neezdáa dóó t'áadoo ndi hodina'í kwii nihich'jį násgah. Binahat'a' yéeni' t'ahjigo náyiiznil. Kodóó 'Asaa Na'aziid wolyéé léi', 'índa kodóó yit náánáadlqadii haa shjį néelt'e' jį' neilózi 'ádiidii'nil. Naat'aanii t'áá'á'í dooleet, 'ayóí 'áhoot'éé dooleet, k'ad yá'át'éehgo 'iiná hodooleet 'áádóó ha'níigo Naat'aanii t'áá'á'í ndeet'á. 'Áko 'akwii 'Asaa Na'aziid wolyéé léi' áajjį 'ahóóljįd. K'adsha' t'áa 'aaníí 'ásaa na'aziid lá, akon. Łeezh t'ibáhi yéé nihizhja'. Ha'át'ii da t'áa yá'át'éehgo, 'atsjį da, nimásii bił 'ásaa jiiłgizhgo, t'ahdégé' ha'át'ii da danichx'ógíí, t'eezh da hats'áq' bił jiiłkadgo bił 'ásaa ni'dziiziidiigi 'ánihiilaa. 'Aadóó hastói bicha 'adahi-didlaad, sánii bicha 'adahididlaad 'awáalyagóó, akon. Ha'a-t'íí lá 'ahayóí lá, ha'át'éego lá dooleet lá? T'áa 'ákót'éego la' ta' siláago deidiyootheet. Naat'aanii deidiyootheet. Kóné'é lá' yilkił. Biniinaa níléi 'Ooljée' Tóodi 'átah siidljį', akon. 'Áadi, akon, hastói yaa ndaat'j.

'Aadóó, jó 'akon, Sháq' Tóhí hoolyéedi ndáa' baa na'al-deehgo 'aajjį 'átah náásiidljį'. 'Aadi t'áa 'éi baa náahwiinis-t'jįd dibé 'akon. Dibé ch'éhé'níit nihi'di'ni' akon. 'Eii biniinaa na'ahiyádašiiłti'. 'Éi áádégé' dah náádadiikai. Kwe'é t'áa 'éi díí Tó Dínéeshzhee' binaashiigóó, nah wónaanigóó, ndáa' baa nínáádiikaigo t'áa 'éi biyi' 'átah náa'doodleet, ha'át'éego

'Áko kwe'é doo 'ahada'diniit'aahgóó t'óó náás nihit náádi-dááh haa shjį nízahjį'. Háadi shjį 'índa t'áá'á'í góne' bee 'i'dooldah. 'Áádóó shjį 'índa t'áa 'at'ch'ishjį bee lą azljį'go 'índa, k'ad lá bee haz'áanii náhásdljį' ni hodidoo'niit.

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dooleet, ha'át'éego t'áa hats'iid dooleet, dadii'niigo baa nínáádiikai yéeni' ts'ídá 'áajjį' 'ahoolzhiizhgo chidí ntsaagíi shik'i naaswod díí shí, níléi 'Ooljée' Tó hoolyéhiigí t'jįhi bideigi.

'Áko 'éi 'aadégé' koji' Tó Dínéeshzhee'jį' naalyéhé yá si-dáhi 'azee'íit'íni yaa shiniyį. 'Ídádá' kwii 'azee'ál'jįgo. 'Aajjį', 'akódaane'ii, t'áadoo le'é 'atídaabooliitii doo bá 'ánisht'éé da shidíiniid 'azee'íit'íni léi'. Bilagáana Doo Hooshdódi dabiidii'-ní, Shine Smith wolyé 'éi da, dóó naalyéhé yá sidáhi daashjį néelqá' dabiináat. 'Éi kodóó Tó Naneesdizígóó dah shidí'diil-jidí 'éi 'áadi yá'át'ééh nísídljį'. 'Áadi 'azee'íit'íni jooba'ii hólqó lá. 'Áko 'éi aadégé' t'áadoo t'jį' naniyéhé, t'áadoo ch'aa nanináhi naaki néédoohah shidíiniid. 'Áko 'aak'eego 'áshí'-dil'jįgo, akon. Dqago díí ndízidígíí níwoh náábikéé' góne'ígíí (May) biyi' ha'a'ahgóó 'atah dínáat ha'niigo diné yee shaa ndiikai. Lą niizjį'. Jó t'áa 'áhoodzaadi da dasétsqá nt'éé'. Díí shjį 'éi t'áa 'áko. T'áa 'ákqó shił na'aldeehgo háligi da 'ás-dzaa ndi t'áa yá'át'éeh dooleet. T'áa báq'hil'jįgo shishjool dooleet niizjį'. Biniyé 'Ooljée' Tóódégé' kwii níyá.

Biniyéii 'éi t'áa 'íidqá' daa'nii' níléi. 'Ákqó deekaigi. 'Ásaa Na'aziid wolyéii yiyíinii'. 'Aadégé'sha' biniyé koji' siláago 'eel'a'. Siláago dah dadil'a' kqó. K'ad dah didiikah góne' yí'ni' shjį. 'Ákohgo, jó 'akon, deekai yééjį' 'aadi ga' siláago shijéé' hodoo'niid. Nihiniyé siláago héeshjéé' hodoo'niid. Lą'qa, hani' yéé jizhjéé' hodoo'niid. Hani' shjį jizh-jée'go hats'áq'jigo haiikai. Dził Dít'oiijigo haiikai. Dóó níléi Tséyaa Tóhijį'. Dóó Dibé Ntsaajjį'.

Tséyaa Tóhigi 'Éé' Neishoodii Yázhí, "Chic" Sandoval joolyé, t'ah nt'éé' áadi hoł 'ahidiikai. Ha'a'ahgóó deekai. Háálá díí k'ad ts'ídá 'ayóí 'át'éego nihee hahoot'aanii, k'ad bik'ee ti'dahwii'níh. Bínida'ídiilkił. Kódzaa. 'Áko diné biljį' ch'éhé'níit biniyé 'áadi t'ánáázhdídádáh lągo hoł 'at'k'iniikai. 'Éi' 'atah nihihojoo'áatgo, akon. 'Éi' 'atah na'aldloosh yijoo-łáhí jiljįgo. 'Áko díishjį'góó k'ad naat'aaniishchíin jiljįgo t'óó há dadiits'a'. Jó 'akon, 'éi 'áájí 'Ásaa Na'aziid wolyéii bił 'ahizhdiikai. 'Áádóó hastói díkwíjilt'éé shjį 'ákódadziidzaa. Jó dazhnoot'áa' daats'í. T'óó daats'í doo nídi na'aldloosh bá dazhdoošnih. 'Áko díí koji yá'áhoot'ééh honít'í' ha'niigo Bi-lagáana t'áa 'adzaa góne' 'ahalóós, Diné ndi ta' t'áa 'ákó-niit'é, akon. 'Áko dadziidzaago shjį dazhnoot'áa'go 'adzaa.

'Áko 'éidígíí k'ad, jó 'akon, 'aadi 'ákódajjít'jįdígíí biniinaa té'é'jį wolyéii bił niidee'.

'Éi niikaagíí 'éi níléi Wááshindoondi niikai. 'Éidí k'ad díishjį' náhooshkqahígíí, ndahooshkqahígíí, Wááshindoondi náhidizhniibjį'k'ad t'áa 'áadi hoł yah 'íiyáa ni'. Naat'á bá hooghan góne' t'áa 'altsogo tádiikai. 'Éi 'áadi 'ákódzaa dóó 'áádégé' dah nídiikai.

Dzqadi 'éi nihit'aayaadi hane' daa shjį néelqá' 'ádajjilaa lá. Hastói Wááshindoongóó 'eekai yéeni' yah 'abi'doo'nil. 'Awáalya shijéé'. Doo nízhdookah da. Kót'éego saad nihá ndadidlaad lągo naniikai. 'Éi 'éi doo 'awáalya dahwiiltsqá da. 'Awáalya bich'é'édqá'jį' ndi t'áadoo deekai da.

'Áko 'éi díí 'áádégé' naniikai dóó tsítkéí yéé, sánii yéé da 'adajjiyeehgo baa nízhdiiikai. Ła' t'áa 'ákqó chidí 'atída-booliitgo 'aadégé' hoolzhiizh. Ła' t'áa 'éi yits'áqádóó ka da-deeskaigo 'ádaadin daazljį. 'Éi 'éi siláago ta' sánii t'áa tádazhdiyeehgo doo bił 'ééhoozin da lá, akon. 'Asdzqá Tsii' t'itsoi dabiidii'ni, Tsé Łigai Dah 'Azkánidóó. Bini' 'ánádijhgo 'átt'qa níléi bighan yéedi ndadzisgíí lá. 'Áko t'áa ndajiyéhégi le' 'ádadzidzaa. 'Éi diné doo bił 'ééhoozingóó shjį 'átt'qa ha'át'íi biniyé bighandi ndadzisgí, akon. 'Éi dkwíidi shjį 'ákódzaa. 'Éi bee ts'ídá bidziilgo 'atí nihi'dool'jįd. 'Éidí doo hasht'é'égóó baqah yini, akon. Nihizáanii daashjį néelqá' 'ádin siljį'. Nihahastói daashjį neelqá' 'ádin siljį. Kodóó 'átchíní 'ach'á dabiłtséed. 'Éi baq 'azee'ál'jįdi yiltéehgo t'áa 'áko kodégé' 'atoo' yikáat t'eh. 'Abe' yikáat t'eh, akon. Jó díí t'éiyá bee yá'át'ééh nínádahadlee' 'áadi, akon. Kodi 'atoo' nihee hólqóqáqá', 'abe' nihee hólqóqáqá' 'éi yá'át'ééh nt'éé', akon.

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'Áko hastóí n'léí Wááshindoongóó bił nisiskai yéeni' t'áa 'éí da biniinaa yah 'adajiznil. K'adéé ga' yah 'ashi'dilt'e' lá nááneiiniisdzjijh. 'Áko ndi shí 'éí t'áadoo yah 'adashidzist'e' da. K'óó hastiin 'aadéé' ta' dah sidáa ni', 'éí daats'í 'atdó' t'áadoo yah 'adajist'e' da. 'Éí 'ákót'éego bee nihaa na'asdee', 'akon. 'Éí daashjij néelqáq' diné biljij' 'adajisdjij. K'éyah náhiidoo'naaf ha'níi ndi kodéé' dichin nihiyah déezhch'a. Łah-déé' té'é'j, 'akon. 'Éí akwe'íigi nihigha yii'níit' 'adootchítéeni' ha'átchíní dichin bi'niigháqgho t'áa 'áko bizázhdígish. 'Adootchítéeni' t'áa 'áko ha'átchíní bikee' ndadit'o'. Haa'í yee' dibé ndahaniih ha'níih. T'áa 'áko 'ákóó' ta' jinooyot feh. 'Áko háá'doolchítéeni' t'áa bi'ohgi bi'oh siljij'. 'Éí k'ad t'áa 'ákó-néehee k'ad naaltsoos bik'ehgo na'níkkaadí bee haz'aanii wol-yéii t'áadoo biniyéhégóó dah yiltsoosii lq'í siljij'. 'Áko t'áadoo bá ndoolyéétdéé' da, 'akon. 'Éí t'áadoo dibé bá ndooltéétdéé' da siljij'.

Jó 'akon, k'ad béeso 'a'ii'níit náádaha'ní, 'akon. 'Áko díí ga' biniyé lá 'azljij', 'akon. Díí ga' bee dibé ndahodoodleé lá, 'akon. Díí ga' bee t'ízi ndeidoodzjij lá, béégashii, fjij' da. 'Áko 'éí 'éí k'ad nihich'í' nihánát'i'go, k'ad diists'a'go, diné dibé bee hólóonii t'éiyá, béégashii bee hólóonii t'éiyá, t'áadoo le'é bee hólóonii, yá'át'éehgo dah yigáa'ii, díí t'éiyá béeso ba'doo'nił. Kodóó t'áadoo le'é dibé da 'ádingo 'éí ni 'éí dooda. Ni t'áadoo nináóódléí da. Jo kót'éego nihich'í' nikináádiit'í. 'Éí 'aají t'áa géed yínátígíí 'éí bini' dichin niłthé, niniinaa doo haz'áq da hojiní nahalin. 'Índa tsítkéí, ch'íkéí da k'ad hanáá-noot'aanii bibee haz'aanii 'ádin. 'Éí 'éí bini' dichin bidoo-

gháqł, jó kóne' yilkił nahalin.

'Áko díí k'ad ha'a'ahdi niikaidáq' 'azee'ál'í dadii'níi ni', 'ólta' dadii'níi ni'. Yéeni' k'óó 'ólta' nt'éé', 'akon, nihits'áq' 'at'ch'í' 'ánalyaa. 'Azee'ál'í nt'éé' nihits'áq' 'alch'í' 'ánalyaa. 'Éí dííjijgóó t'ah doo náhii'naah da. 'Azee'ál'ínéé t'ahdii 'ádin. 'Áko k'ad t'óó binihidi'nól'áahgo k'ad k'óó yootkátł. 'Áko ha'át'íi shjij nizaad lá. Háadi shjij tónteel yónaanidi 'áltse hasht'e dahodooníit ha'níigo 'áajigo 'éiyá béeso 'adahidit'aah. K'óó hayaagóó shijjaa', k'óó nihiyaagóó shijjaa' Wááshindoondi kééhoht'íinii. Nihinant'a'í danoh'íinii kodóó ch'ééh nihída'diíniikeedgo jó danihilááhgoó da Béesh Bich'ahí dichin bi'niigháq, Naats'ózí dichin bi'niigháq ha'níigo 'áajigo 'áltse béeso 'adahidit'ah. 'Áko 'aadéé' nihitsiits'íin yiyíibaah. 'Aadéé' ts'ídá tsjijgo ndiyooleyéé ts'ídá 'áají' t'éiyá 'éí t'éiyá yee ndiilkaal yéé k'ad 'éí 'áají' 'i'doolnah diní, 'akon. Jó díí k'ad ha'a'ahdi dahwiilyaqh ha'níigo 'áko 'éí baq k'ad 'ákót'é, 'akon. 'Áko kodéé' t'áa shiidáq'dii nihiyaadéé' shijjaa' yéé, 'índa t'áa shiidáq'dii nihikéyah tsjij' niit'íjijgo nihaa hisoohkai yéé k'ad k'óó dichin biih danihisoonil. K'óó té'é'j biih danihisoonilgo nihilááhgoó n'léí háadi shjij Béesh Bich'ahí 'i'doolnah dadohní, 'akon. 'Áko díí k'ad k'óó kééhat'ínígíí, k'óó kééhwiit'ínígíí 'áko t'áa shoódi, t'áa doozhóogo ha'át'íi da bee ni-haqh tsínidóhkees, shinant'a'í Wááshindoondi kéédahoht'íinii. Doo nihitaa 'ash'ígo 'ánihidishnii da. Doo nihijoosh'áago 'ánihidishnii da. Nánihooshkqago 'ánihidishnii. Díí k'ad diné bił kééhasht'íinii t'áa 'altso 'ákwiínizingo 'ádishnii. T'áa 'altso 'ákóníigo 'ádishnii, 'akon.

OUR ABUSE

By Dan Phillips, Oljato, Utah

Back in the beginning we lived without knowledge of our leaders (i.e. the government, President, Commissioner, etc.) To the President in Washington and the officials under him, to the Government officials all the way from Washington down to Window Rock, to the Tribal Council Officers and to the members of the Council, to the Chapter Officers, the womenfolk and the youths, to all those who know what trouble is, we are telling about our problems and asking them to give these matters their consideration.

In the matter of what was done to livestock, they began these activities with the goats. The womenfolk and children wept for their goats. The bleating of the milk goats that fed the children faded away into the distance, and the wails of the children arose in their stead—the wails of the children and the womenfolk. They did not weep without reason, for the food of the people had been taken from them. Thereupon the police became active, and chaos reigned. Our leaders, and those of us who failed to comply with orders to reduce our livestock or who did not want the Special Grazing Regulations were told that we would be put in jail. We were told that any of us who spoke against the program would go to jail.

I still carry these thoughts in my mind. It is something akin to the dictatorial systems of government across the sea. We hear stories to the effect that, in these areas, anyone who speaks unfavorably about the government is killed. That's where we're headed. Why should anyone be manhandle just because of his food and the things he lives from? There is one flag that flies over these 48 states, and there is no law whereby any group of people can be mistreated because of their way of living. There is no law to provide for the imprisonment of people just because they make their own living independently. So how does it happen that we were told these things? Where did this procedure come from?

Back at the time when we had 6 agencies things went well. There was a superintendent at Shiprock, one at Crownpoint, one at Ft. Defiance, one at Keams Canyon, one at Leupp and one at Tuba City. These superintendents would meet together and discuss methods whereby our living could be improved, and whereby we could increase. They considered the improvement of our sheep and cattle.

Then a man by the name of John Collier turned up. At first he spoke as a champion of the Navajos. We thought, "Boy oh boy, that's wonderful! He's just the man we're looking for. He's the leader for us!"

That was our great mistake. He took office in Washington, and it wasn't long thereafter that he turned against us. He changed his policy and put a new one in its stead. Then there came someone called Stirs in the Pan (Fryer) and his henchmen, and a number of range riders that he picked up. It was decided to consolidate the agencies under one superintendent; he was the

General Superintendent, and it was said that things would be wonderful this way, and there would be a good living for the people. So the one called Fryer became the General Superintendent. And he stirred the pan indeed! He covered us with dust! It is like one who has cut up some good things like meat and potatoes, and placed them in his frying pan, but then someone else comes along and throws dirt into it, so that he has to stir that into it too. That is what he did to us. And the wails of the old men and womenfolk faded into the distance as they were taken away to jail. "What the devil! There must be something we can do," the people said. "If it goes on like this, one of these policemen is going to get killed. They'll kill the Superintendent. That's where this business is heading."

Consequently, we held a meeting at Oljato, where the men discussed the problem. There was a War Dance going on over near Shonto, so we held another meeting there. Again the sheep question was discussed. We were being told to get rid of the sheep, and a number of hot arguments resulted.

We returned home, and a short time later we heard that there would be a War Dance over near Kayenta. We planned to hold another meeting there to discuss ways of attacking this problem that confronted us. About this time a truck ran over me just a little way above Oljato.

The trader then took me down to a doctor at Kayenta, for at that time there was a hospital there. The doctor, however, told me that he was not there for cases of this type—for accident cases. A white man known as Doesn't Give A Hang About Anything, or as Shine Smith, as well as several traders, were witnesses to that. Then they packed me off to Tuba City where I recovered. There was a good, kind doctor there at Tuba City. He told me not to ride horseback or go on any trips for two years. My accident occurred in the fall. Then in May some people came to me with the proposition that I should make a trip back east. I said I would do so, because I felt that I was living on borrowed time anyway, and it would be worthwhile no matter what happened to me on this trip. I felt that I wouldn't regret it even if it cost me my life. So from Oljato I came down to Kayenta.

The purpose of our trip was already widely known. Mr. Fryer had heard about it, and he sent a policeman over. The date of our departure was known. We were warned that police were blocking the road over which we planned to go. It was said that police were waylaying us. People said, "Well, just let them sit there!" So we left them sitting there and took another route. We set off in the direction of Monticello, and thence to Cortez and Durango.

Over at Cortez we chanced to meet with Chic Sandoval. We told him that we were on our way to the east, that things had come to a terrible pass for our people, and we were hard hit. We told him that we wanted to find out what we could. At the time we ran across him, he was there in connection with the stock reduction program. He was officially connected with that program;

he was one of the livestock-haters. Today we hear of him as a District Supervisor. He was one of the men who joined forces with Fryer. There were several other Navajos who did likewise, perhaps because they acted blindly in the matter. Perhaps they did so because they actually couldn't stand livestock. The white people, and even some of our own people, often misled us telling us that such and such is the best road to follow. Perhaps these men were misled in that way.

Now, on account of what they did, we have fallen into poverty. Well, anyway, we went to Washington. The same offices that are there today were there then, and we went in to present the same pleas that we are presenting today. We went to the various offices and Bureaus. Thus it happened, and then we came back.

There were many rumors concerning us. Some said that the men who went to Washington had been jailed, and were in prison. It was said that they would never return. When we got back we found that those were the rumors that were making the rounds with regard to us. But we didn't even see a jail. We didn't even enter the dooryard of a jail.

We returned from there, and they (the police) began hauling away more womenfolk and young men (to jail). Some of these were injured by the cars. Some became sick from these injuries and died. In one case they were taking a woman to jail and she fell unconscious. This is a woman that we call Yellowhair, and who comes from White Rock Mesa. In view of the fact that she became unconscious they merely hauled her back home and left her, instead of taking her on as they should have. Why should be taken home after she fainted? There were several cases of this kind. That is how we were abused. All in all it was a sad story indeed. Many of our men and womenfolk died. Children died for lack of meat. When they were taken to the hospital they were immediately given soup and milk. These were the only foods on which they could get well there. At the time when we could provide our own soup and milk the children were well.

Some of the men with whom I made the trip to Washington were put in jail on that account. Every day I figured that they would come for me, but they didn't put me in jail. There was a man sitting here a while ago that I don't believe was taken to jail either. That is the way we were treated. A great number of the people's livestock was taken away. Although we were told that it was to restore the land, the fact remains that hunger and poverty stood with their mouths open to devour us. Before the stock that remained could reproduce, people slit the animals' throats to satisfy their starving children. Before the sheep could bear young the children's shoes would wear out. People would say, "Where can a sheep be sold?" When they heard of a place they would drive a couple of animals there. So instead of the stock increasing, it became less and less. And today one hears of many people who have come to

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I would like to see you consider this matter of prazing regulations. Some of you are in a hurry to take back the Special permit. This matter of deciding on grazing regulations is not being put off because we are not in a hurry to settle the matter. There are about 1200 families at present that are in a rush to get grazing permits. 4500 families have no permits at all. So how are they to get meat to eat. First, take their case into consideration.

Last summer I told the Secretary of the Interior that he should give first consideration to the people without livestock. There are now perhaps 50,000 people without permits. How can those people get meat to eat and milk to drink? Let the Commissioner and the Secretary of the Interior first settle this problem, and then we will discuss the regulations. And the lawyer from the east said that I was correct in telling them that. That is what they will come up against, he said. So you who are in a hurry to get a new permit; I'm telling you just what I told the Commissioner and the Secretary. You people who want to get the permit back, think about those others and where they are going to get meat to eat.

The point I am getting at is that those people who are raising their voices cannot be simply disregarded. They raise their voices to ask the Indian Office by what authority they can reimpose the grazing regulations when these people have no stock on their own land, and the Commissioner will have to admit that he has none. The Secretary might decide to distribute stock on the basis of 10 head to each person. That's the direction this grazing regulation matter is taking. You hear rumors to the effect that if we take back this Special Grazing Regulation we can avoid this matter of 10 head to each person, but that is just gossip. I understand that, according to the General Regulation, there would be a distribution of stock on the basis of about 10 per person. That distribution will hold for whichever regulation you take. If you should take the General Regulation, that would hold true. Those 5000 people without permits cannot be disregarded. They raise their voices to tell of their hunger for meat. If we take the Special Regulations there will still only be 10 head per person. That's the way it is.

Consider with care this matter of adopting a grazing regulation. The 50,000 people without permits who are raising their voices cannot be disregarded; the 7,000

who have permits cannot dictate in this matter. That is where our trouble lies.

What I recommend is to study these different grazing regulations to find out where they conflict or where there are bad features, and then draft another regulation setting these matters straight. That's what I recommended at the last meeting of the Council. That is the only way in which we can get ourselves back on the right path. If we rush the matter, we're going to be back where we were before. So let's continue to examine these regulations further. We'll work out something satisfactory. We will gather up the suggestions that the people make to help us. We're not merely putting off the adoption of a new set of regulations. You have to consider what your neighbors who have no grazing permits will use for meat. They have just as much right to every blade of grass as you stockowners do. Every Navajo has an equal right to the grass and to the land, so how can we tell anyone that he shall have no livestock? Where is there a law to the effect that we can tell a man that he shall have no stock, and that he shall not support himself from the land? As the lawyer tells us, there is no such law. He tells us that there is no law whereby the sheep can be taken from the people.

The Departmental lawyers should tackle this problem of grazing regulations for us and produce one that contains no conflicting provisions, and the best way to do this, as I think about it, is to wipe the slate clean (lit. erase the sandpainting), and start anew. If we merely smooth the sand over these conflicting provisions, they are going to show through the veneer again. It is going to bring a repetition of what happened in the past. In this Special Grazing Regulation there are several undesirable provisions. There are two which are like the main chant in a ceremony, but which we are merely holding inactive at present. We are still holding inactive that provision of the law regarding excess sheep. We are still holding inactive this law through which we used to have trouble with the police. When you dip your stock or brand your horses, the District Supervisor may say that you have excess stock, but he cannot put you in jail for it. There is no law whereby he can do so. Even though a complaint is sworn out against you the judge will tell you that he cannot do anything about it. Someone may try to bluff you, telling you that you have an excess horse, and to get rid of it. But if you shoot it and then start to complain about it they will say that you yourself shot the horse; that you acted of your own accord. So we are holding inactive two provisions of this Special Grazing Regulation. If we take this regulation back then we are going to free our hold on these two provisions that we are holding inactive. In that case they would arrest you again if you had as much as one excess horse. The police will become active again. Do you want that? You have been the ones who were complaining about it, and you gave me the responsibility of seeing what I could do about it. You told me to try even though I might fail; you placed me in that position. So the suspension of these regulations is a result of the work I began for you.

How do you Navajos want to regulate your livestock industry? I'm asking you that. As I have told you I have two of the provisions suspended. Is it that you are asking me to release my hold on these two provisions that are suspended? Could you be telling me, "Let them again put us in jail for having an excess animal?" And the General Regulation is similar. It has a provision regarding excess stock. But I haven't read both of the laws, so I am not familiar with them.

The old and good law, the old Treaty according to which we have lived since the time of Ft. Sumner, says nothing about our getting rid of livestock. That's what the lawyer says. The Navajos turned down the Indian Reorganization Act, and with it the proposition of stock reduction which went with it. The old Treaty has no provision for stock reduction. There's no provision for taking sheep away from the people. At a Council meeting at Window Rock the Commissioner of Indian Affairs came with his lawyer, and I asked them about the matter. But they didn't give me any answer, and they have not answered me to this day.

So it will be well to discuss this problem of adopting new Grazing regulations everywhere, and see what can be developed. We are given a chance to work out something of our own, so if we do not do so we will have no reason to cry about the matter in the future if grazing regulations are imposed that hurt us. It will be our own fault. It's a delicate matter. If we work out our own regulations we will get good ones. We have merely had this General Regulation explained to us once. It was explained by a white man. It was said that this General Regulation was designed for all Indians. And that matter

of paying grazing fees is perhaps only a matter of gossip over at Window Rock. When the Councilmen heard about the matter of paying grazing fees they were immediately against that. So when it was sent to the lawyer, they made up the Special Regulations. Then the Executive Committee of the Tribal Council approved it and it went into effect. It was never returned to the Council.

So a white man who probably was familiar with the General Regulations told us about them. The two sets of regulations are almost the same, except that the General Regulations say a little bit about our equal rights to the land. And there's a little bit regarding our equal rights in the owning of livestock. These provisions are in the law. But even though we own the land, the Special Grazing Regulations do not say anything about our rights to it. The regulation itself is all powerful. It says nothing about our equal rights in the possession of sheep. That is a difference between the two. Even though the General Regulation says only a little on the matter of our equal rights, this would make a lot of difference if the law were put into effect. There is no provision in that law relative to a person being told to shoot his livestock. According to it they cannot deny you your right to use the grass. I am satisfied with that part of it. Otherwise the two regulations are about the same. This present Special Grazing Regulation was not really adapted to our interests to a degree. It is adaptable to fit changing conditions. That's where the two regulations differ.

The Tribal Council will not recommend the adoption of one or the other of the regulations, nor will our Superintendent, the District Supervisors and the range riders. Neither will any of those who read these regulations to us or explain them to us encourage us to adopt one or the other. They will tell you what the law says and how it might affect you, but they will not recommend one or the other. If you ask questions they will answer them. You yourselves must give these two regulations your thought and make your own decision. When you have decided what you want, write it down on paper and turn it in for the consideration of the Advisory Committee. The Advisory Committee will then know what the people want in different parts of the reservation, and they will look at the suggestions that come from people everywhere. These things will be the basis for working out regulations that the people want. When the Advisory Committee has done this, they will consider what they develop to be something the people want, and they will then take it before the general Council. They will point out to the Council that their regulations represent the people's wishes. And the Council will then vote on it. When they have approved it and voted on it, then it will be sent east. It will be presented to the Secretary of the Interior and to the Commissioner. They will discuss it with their lawyers and we will see what develops. If they disapprove it, it will be returned to us. They'll point out the sections they don't like, and tell us to try again.

There'll be a long period of time during which we're trying to come to agreement. It will take time to come terms. And when both sides have approved it, then people will say, "That is what we were after."

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